TRUTH CLEARED.

AND THE

DECEIT MADE MANIFEST

OR,

An Answer to a Printed Paper, wherein are certaine Untruths and false Aspersions, cast upon a People, called *QUAKERS*, by some Members of the Church of *WREXHAM* in *WALES*:

With some QUESTIONS answered: with other False Accusations cast upon us, by one whose name is subscribed in Print, Mr. *VAVASOR POWEL*, who is one of the chief Priests in *WALES*, being in the Generation of the Scribes and Pharisees. Let him that reads understand and he shall see it so.

And likewise an ANSWER to other slanders and false Reports upon the same people, whom reproachfully they call *Quakers*, but we rather chuse to suffer reproaches, slanders, and false reports with the people of God, then to deny the power of God made manifest in us.

By his Servant who seeks the Freedome of Israels children, after the spirit, whom the world calls. RICH. HUBBERTHORN.

ALSO,

An Answer to the false aspersions cast upon the truth by *William Spencer* a Member of the abovesaid Church of *WREXHAM*.

By John Lawson *a Prisoner in bonds at* West-Chester, *for the Testimony of the truth.*

LONDON, Printed in the year. 1654.

TRUTH CLEARED,

And the

DECEIT made manifeſt.

HAving received a Narration in print, in a Book called *Several proceedings of the Parliament*, which is full of lies and ſlanders, upon a people, whom the world calls *Quakers*, but that name we own, elſe we ſhould deny the holy men of God, as *Moſes*, *David*, *Job*, *Hab* *Daniel*, *Paul*, and the reſt; and leſt any weak minds ſhould ſtumble at the truth, and believe lies, here they are anſwered.

1 You ſay, thoſe *Quakers* would rent and divide the bleſſed Church of *Wrexham*.

Rep. Silence, fleſh, what a Church is that which can be rent? And what bleſſing is to you? Here you have divided it from the Church of God, which is the ground and pillar of truth, that is bleſſed, but yours is curſed, which is full of lyes, as hereafter I ſhall make it appear from your own words. Hab. 2. 20 Zech. 2. 13 Mark 3. 24, 25

1 You ſay their main deſigne and practiſes appear to the oppoſing of all Miniſters, and publick Miniſtry.

Rep. I charge you to be liars, who gave forth this paper, as to ſay we oppoſe all Miniſters, and publick
Eph. 1. 1 Miniſtery; for the Miniſters that are made by the will of God, we owne: and here I charge you to be lyars, who publiſh forth theſe lyes in this paper, and ſet your hands to it.

2 You ſay by breaking and dividing of Congregations in cenſuring of all Saints.

Rep. The Saints of the moſt high God wee cenſure
Eph. 4. 3, 4 not: the Congregation of Saints we owne, and doe not divide, there you are lyars: but the Congregation of the world, wee doe deny, and they muſt be broken, and the Saints of God wee owne, but hypocrites
Matth. 23. 13 wee doe deny, for Saints cannot own hypo-
Jo. 8. 42, 44 pocrits, nor hypocrits owne Saints, but here you ſhew
2 Cor. 4. 2 your ſelves both to be lyars and hypocrits: In the preſence of God I ſpeak it, which you ſhall eternally witnes, for to that in every one of your conſciences I ſpeak.

3 The totall overthrowing of the works of faith and holineſſe in Saints.

Rep. Here I ſpeak, and charge you in the preſence of God to be in the generation of ſlanderers: for the work of faith, we owne, and holineſſe we owne in Saints. 1 *Theſ.* 3. 13. *Rom.* 6 19, 22. *Heb.* 12. 14.

4 The bringing them again into bondage.

Rep. The Saints freedome we ſtand for, which is the
Rom. 15. 22 keeping out of your minds, and the bringing out of bondage into freedom with Chriſt; and ſaints you know not, nor mount *Sinai*, and you ſhew your ſelves to be fallen from grace, *walking deſpightfully againſt the Spirit of truth, turning the grace of God into wantonneſſe:* which
Titus 2. 12 grace hath appeared to all men, which grace teacheth us to deny all ungodlineſs and worldly luſts, and ſuch lyars as you are.

5 And as touching univerſal redemption.

Rep. He that is the Saviour of the one is the condemner of the other.

6. And as touching free-will. *Rep.*

Rep. Of his free-wil hath he begotten us, and the light that he hath enlightned every one that cometh into the world hath he enlightned us withal; and the measure hath he given to every one according to their ability, the crosse is to the will of man. If you can read me you may, which are without on the left hand in your owne wills, who knowes nothing of universal Redemption, (as you call it) but are the generation that stands in your owne wills, out of the will of God, in the false estate from grace; if ye were redeemed, and stood in the will of God, and dwelt in the grace of God, you durst not utter forth your lyes. Jam. 1, 18. Hab. 1, 9. Matth. 25, 15 Gal. 5 4.

7 You say, These men hold that every one hath a pure seed in him.

Rep. I say, Christ hath enlightned every one that cometh into the world, he that hates the light, is enlightned, one he loves it, and the other he hates it, and it lets him see his deeds are evil, which shall be his condemnation: here you have cleared your selves to be in the Generation of the Pharisees, who say, and doth not own this light which hath enlightned every one that cometh into the world. Joh. 1 2,

8. You say, They boast of a gift of discerning.

Rep. Here you have cleared your selves from the spirit of discerning, that the Scripture speaks of, and hath shewed forth your nakedness and folly, for to some was given a spirit of discerning, which now is witnessed with some, but not with you.

Again, they who call themselves of the blessed Church of *Wrexham* in *Wales*, have cast more lyes and slanders upon the Truth, and upon the servants of the Lord, by the name of one whose name is subscribed in print, Mr. *Vavasor Powel*, but Christ commanded his to call no man Master, and be not called Masters; but the Scribes and Pharisees love to be called of men Master; and here thou hast made thy self plainly manifest to be in the Generation, who hath published thy name 1 Cor. 12, 10.

in

in print, Mr. *Vavaſor Powel*: and herein is his lyes and falſe aſperſions anſwered.

1 You ſay Mr. *Vavaſor Powel* preaching at Church, the chiefe *Quaker* with his hat on, ſtood up, and ſaid, thou ſpeakeſt of a power thou haſt not in thee.

Rep. Here thou haſt added thy owne inventions and lies, for thoſe words were not ſpoken as thou ſpeakeſt them, for the ſaid *Powel* was declaring to the people that thoſe who are ſent to preach the Goſpel, they preached it in the power of the ſpirit; and this was that which he was asked, with what power he preached the Goſpel, or what power of the Goſpel that people could witneſſe from his preaching unto them?

Powel anſwered, ſome are convinced and ſome converted.

Then I was moved of the Lord to ſpeak to the people, and ask them, which of them could witneſs they were convinced or converted by his preaching unto them, and who had forſaken their ſins; but none there could witneſs any ſuch thing, but pleaded for ſin, and that they could not be free from ſin, and it was plainly made manifeſt in the Congregation to all thoſe whoſe underſtandings was enlightened, that thou waſt one who miniſtred for Satan, and pleaded for ſin, to keep people
2 Tim. 3. 6,7 in their ſins, and one of them whom the Apoſtle ſpeaks of, who keeps them ever learning, and never able to come to the knowledge of the truth; and whereas thou accuſeſt me for ſtanding up before the Prieſt with my hat on.

Rep. Here thou makeſt thy folly manifeſt, and that thou would have ſomething to accuſe; for where doeſt thou read in the Scripture, that ever thoſe who were
Matth. 23 ſent of the Lord to cry againſt the hireling Prieſts; and thoſe who were called of men Maſter, as thou art, who ſtand praying in the Synagogues, have the cheifeſt place in the aſſemblies and greetings in the markets, that ever they were accuſed for ſpeaking againſt their deceits

deceits with their hat on: thou readeſt that *Paul* as his manner was, went into the Synagogue of the Jewes three Sabbath dayes, and reaſoned with them out of the Scriptures, but thou doſt not read that he put off his hat, nor that he was accuſed for keeping it on. He appeared before *Agrippa* and *Feſtus* to anſwer the accuſations laid againſt him, but thou doſt not read that they commanded him to put off his hat, nor did accuſe him for it, as the Magiſtrates and Prieſts of *England* do. Act. 17.2 Act. 25.13

Again, thou bringſt ſcripture to plead for ſin, that thou maiſt live in thy wickedneſſe, and keep the people in their ſins; and thou ſaidſt *Paul* ſaid, he was not perfect. *Phil.* 3. 12. and *Solomon* in the 7. *Eccleſ.* 20. and *Jam.* 3.2. and 1 *Joh.* 1.8.

Rep. Thou enemy of Chriſt, and of all righteouſneſſe; All thoſe who gave forth theſe ſcriptures, doe declare againſt ſuch as thou art, and thou knowſt nothing of their conditions; *Paul* knew Jeſus Chriſt, and the power of his reſurrection, and fellowſhip of his ſuffering, and was made conformable to his death: and he preached wiſdom among thoſe that were perfect, even the hidden wiſedome of God. which is a myſtery to thee thou man of ſin; and he ſaid, *let as many as are perfect be thus minded*, and ſaid his preaching was to preſent every man perfect in Chriſt Jeſus, that they might be perfect and intire, wanting nothing, but thy ſpirit is contrary to *Pauls*, for thou preacheſt to maintain ſin, and to keep people in their ſins. Phil. 3.10 1 Cor. 27. 6,7 Phil. 3.15 Col. 1.28 Col. 4.12.

Again, thou ſaidſt, thy way O man cannot be right, for thou cenſureſt all the godly Preachers and Saints that are not of thy opinion.

Rep. Here thou uttereſt forth thy lies, who art in the generation of lyers: the godly Preachers and Saints I cenſure not, but ſuch as thou, who plead for ſin and ungodlineſſe, and ſaith, men cannot be perfect while they are here: and opinions I deny, and all who are Saints deny opinions and conceivings, which thou liveſt in.

Prieſt

Prieſt-Powel's

QUERIES ANSWERED.

Queſt. 1. *WHether Jeſus Chriſt which died upon mount Calvary by Jeruſalem is now in that very body of fleſh and blood in heaven?*

Rep. Fleſh and blood enters not into the Kingdome of heaven, but he that deſcended, is the ſame alſo that aſcended far above all heavens, that he might fulfill all things, and Chriſt is ſpiritual, but thou natural man knowſt him not, nor his body, which is ſpirituall. which we witneſſe, who are members of his body, of his fleſh, and of his bone. If thou canſt read me, thou maiſt, who art without, who haſt ſhut out thy ſelfe from Chriſt, and knowſt him not; but art diſputing about the body of Chriſt, as the devill did about the body of *Moſes*, *Jude* 9. And this Jeſus we witneſſe, who is the Son of God, who ſuffered upon the Mount *Calvery*, and was tempted of the cheife Prieſts, and the ſame Chriſt ſuffers now by the chiefe Prieſts, and is tempted as he was by ſuch (as thou) who have the chiefeſt place in the Aſſembly, ſtand praying

Eph. 4, 10
1 Cor. 2, 14
Eph. 5, 30

Luke 23. 33

Matth 23

praying in the Synagogues, is called of men Master, and there thou art among them whom Christ cryed woe against.

Quest. 2. *Whether the Bible or the word of God written by the Prophets and Apostles is the rule to trye men, there doctrine and actions by?*

Rep. Here thou sheweſt plainly thou art no Miniſter of Christ, and knowſt not the word of God, which haſt nothing to try men, there doctrine and actions by, but the letter which thou calleſt the Bible, or written word, which is naturall and carnal; and art a Miniſter of the letter, not of the ſpirit, and thou goeſt about to try the living by the dead, the ſpirit by the letter; but they who are Miniſters of God have the ſpirit of God by them: thou art tryed to be no Miniſter of God, and thy doctrine and actions are tryed to be the traditions of men: the Saints witneſſed the ſpirit of diſcerning, wherby they tryed the ſpirits whether they were of God, and we do witneſſe the ſame ſpirit by which this ſpirit is tryed to be of Antichriſt, who hath nothing to try by but the letter, which is carnal.

Queſt. 3. *Whether art thou the Chriſt that ſuffered by Jeruſalem?*

Rep. Doſt thou believe it? Thou tempter, who art in the ſame generation, who ſaid, *we do adjure thee by the living God to tell us whether thou be the Chriſt, the Son of God*, who art an enemy to Chriſt, and to all who confeſſe Chriſt come in the fleſh; for we witneſs the Son of God is come, and hath given us an underſtanding to know him who is true, but thou who knoweſt not Chriſt, there is no anſwer of God to thee, who art an unbeliever, but thy portion is with hypocrits and unbelievers, turned out from the preſence of God into the lake of fire.

Mat. 26 63. 1 John 5. 20. Tit. 1. 15. Revel. 21 8.

Queſt. 4. *Doſt thou believe the Scriptures, as Iſaiah ſaith? To the law, and to the Teſtimony. And as Paul ſaith, the Scriptures are able to make the man of God perfect. And to*

this Queſtion thou ſayſt the Quakers refuſed to anſwer.

Rep. Here thou art uttering forth more lyes, for I anſwered thee, and thy confuſion was layd open and made manifeſt in the congregation; for before thou ſaidſt none could be perfect, and here thou takeſt the words of *Paul* in thy mouth, and out of thy own mouth thou art judged and found in confuſion; and *Paul* whoſe words thou takeſt in thy mouth, ſhall condemne thee, and all who live in ſin, and plead for it, for hee was the Miniſter of God, and did not ſay that men muſt continue in ſin ſo long as they are upon earth, as thou doſt, but laboured to preſent every man without ſin and blameleſſe.

Luke 19.22

Queſt. 5. *Where doſt thou find that any of the Prophets, Apoſtles, or Saints, did ever quake and tremble in their bodies, and yell, and howle, and roare, to the ſcaring and amazing of men and beaſts, as you do?*

Rep. Here thou makeſt thy ſelfe plainely manifeſt to be ignorant of the power of God, and of the Saints conditions, and ignorant of the letter, for the Prophets, Apoſtles, and Saints did witneſſe trembling and quaking, and did yell, howle and roare. *David* he roared becauſe of the diſquietneſs of his heart, and hee cryed in the day time, and in the night ſeaſon, and was not ſilent. *Job*'s roarings was poured out like water. *The Inhabitants of the land ſhall howle ſaith the Lord. Habakuck* his belly trembled. *Jeremiah* cried out in his bowels, that he was pained at the very heart, and that his heart made a noyſe within him, and theſe things did the Saints witneſs, and we witneſſe the ſame; and it is to that ſcaring and amazing of ſuch men and beaſts as thou art, who abides not in the truth, but reviles and ſpeaks evill of the power of God where it is made manifeſt in his people. There ſhall be a voice of howlings of the ſhepherds, the Lord hath ſpoken it, and it is thy portion: and in that day thou ſhalt know howling, trembling and quaking.

Pſal. 38.6.8
Pſal. 22.1,2
Job 3.24
Jer. 47.2
Hab. 3.16
Jer. 4.12,20

Zech. 11.3
Amos 8.3

Prieſt-

Prieſt *Powel* ſaid, I read in *Hab.* 3.16. Alſo in *Job*, *David*, *Jeremiah* and *Ezekiel*, that trembled, but not as thou and thy companions doe, for either they did it when they had viſions of God, or at the ſight of ſinne, or the dreadfull judgements of God approaching, but thou and thy companions doe it not ſo.

Rep. Here thou art uttering forth more lies and falſe accuſations, for we doe witneſs the ſame power of God now as they did then, and we doe witneſs the promiſe of the Father, and the pouring downe of the ſpirit, old men dreame dreames, and young men ſee viſions; and upon his ſervants and handmaids hath hee poured forth his ſpirit, and this we witneſs, and he hath let us ſee ſinne, and by his grace which hath appeared to us doe we deny ſinne, and all ungodlineſs, and the dreadfull judgements of God. We witneſs againſt ſin, but thou and thy generation of Prieſts deny viſions and revelations, and ſay they are ceaſed, for to thee there is no viſion thou man of ſin, and ſo denies Jeſus Chriſt the Son of God, for *none knows the Father, but the Son, and he to whom the Son reveals him*: and ſinne thou ſeeſt not, but pleadſt for it; and the dreadful judgement of God thou knoweſt not, for if thou did, thou durſt not deſpiſe and ſpeak evil of the power of God manifeſted in his people, which witneſſe theſe things, nor utter forth thy lyes as thou doſt. Luke 10.22.

Prieſt *Powell* ſaid, you ſay ye have no ſin, and thou teacheſt this to be neceſſary: where canſt thou find ſuch an inſtance or example?

Rep. Thou blind Phariſee, did not all the Miniſters of God teach this to be neceſſary to deny all ungodlineſs and worldly luſts? and they ſaid, how could they that were dead to ſin live any longer therein? and they walked in the ſpirit, and did not fulfil the luſts of the fleſh: and God beheld no ſin *Jacob*, nor perverſeneſſe in *Iſrael*; and God ſaid, *the remnant of Iſrael ſhall do no iniquity, nor ſpeak lyes, neither ſhall a deceitfull* Titus 2.12 Rom.6.2 Rom.8.1, Numb.23.21 Zeph.3.13

tongue be found in their mouths; and this do we witneſſe, who are taught by the grace of God, and do deny ſuch as thou art, who are miniſters for Satan, and to uphold ſin and the works of the divel, which Chriſt came to deſtroy, and we witneſſe them deſtroyed by Chriſt, and do deny the Antichriſt.

John 3 8

Againe, thou ſayeſt Mr. *Powell* did propound to him, whether he would ask him any queſtions: whereupon as thou ſaiſt, the *Quaker* asked him, how hee could prove that any of the Miniſters of God did ſtand in the higheſt place of the Synagogue over the people?

Rep. Here thou art adding lye unto lye, the queſtion was, where canſt thou prove that they who were ſent forth by Jeſus Chriſt, who were Miniſters of the Goſpel, did ſtand praying in the Synagogues, had the chiefeſt place in the aſſemblies, were called of men Maſter, as thou art?

Matthew 23

Prieſt *Powel* anſwered, *Ezra* ſtood in a pulpit of wood above the people and prayed.

Rep. Here thou ſhewſt plainly that Chriſt never ſent thee, for they whom Chriſt ſent forth to preach the Goſpel, never pleaded for a pulpit of wood to ſtand in to be above the people as *Ezra* did, who was a Scribe of the law, and thou who pretendſt to be a Miniſter of the Goſpel, and goeſt back to the law to *Ezra* for this example, thou mayeſt offer the bloud of Bulls and Goats, and Lambs, and goe to the Prieſts of the law for thy example, and ſo deny Jeſus Chriſt come in the fleſh as thou doſt.

1 John 4 3

Againe, thou ſaieſt Mr. *Powel* gave anſwer to the ſatisfaction of the whole congregation, yea, to ſome of the ſeduced brethren, in ſo much that the whole congregation did wonderfully with one voice glorifie God at the diſcovery and conviction which the Lord made that time of them.

Rep. Thou lyer and falſe accuſer, who haſt publiſhed

liſhed forth thy lyes in print, that all you who have ſet your hands to it, who call your ſelves Members of the Church of *Wrexham*, all who read your lying libell may ſee you to bee in the generation of lyers, and of your Father the Divell, who was a lyer from the beginning, and when he ſpeaketh a lye, he ſpeaketh it of himſelfe, for he is a lyar, and the father of it. For John 8 44
there was many in that Congregation whom thou haſt layd heavy burthens upon by thy falſe Miniſtry, and thou haſt left them without ſatisfaction, both by thy Miniſtry, by thy queſtions and anſwers; and there was but few in the Congregation that uttered forth their voices to vindicate thee in thy deceit and ſinne which thou pleadedſt for, but ſome whom thou haſt ſeduced and drawne into the ſame height of deceit with thy ſelfe, and moſt eſpecially one drunken Prieſt, who for his drunkenneſſe, gluttony, pride and deceit, that his 1 Cor. 6 10
outward practiſes was ſeene ſo vile and abominable to the people, that hee was caſt out as a prophane perſon, and hee was the cheife in that Congregation to plead for ſinne with thee againſt the truth, when the word of the Lord was declared againſt your falſe miniſtry, and ungodly practiſes, which is ſeene by all thoſe who live in the life of godlineſſe, to them you are Ezek. 13 3
ſeene to bee deceivers and lying Prophets. And there is a people which was in that Congregation, whom the Lord is raiſing a light in their hearts, whereby thou and thy doctrine is diſcovered, and denyed as of Antichriſt, and they doe glorifie God, on this behalfe that thou art diſcovered, who haſt ſo long deceived them, who under thy Miniſtry have beene kept ever learning, and never come to the knowledge 2 Tim. 3 13
of the truth; but now the Lord is making himſelfe Iſa. 23 22
manifeſt in his people, and wee doe witneſs the Lord Iſa. 54 13
to be our Teacher, who hath diſcovered all falſe teachers, hirelings and deceivers to us. Prayſes, eternal prayſes to him for ever.

A Servant of the Lord, who is not greater then his Maſter, but in obedience as a Servant, muſt ſuffer under the ſame reproaches, temptations, ſlanders, and lying accuſations by the Chiefe Prieſts, Scribes, and Phariſees, Hyppocrites and Lyers, Profeſſours of the Church of WREXHAM; *but my Lord and Maſter Jeſus Chriſt hath left me a good example, and as he is, ſo are wee in this preſent world his followers. Whoſe name after the fleſh, is*

Richard Hubberthorn.

An

AN

ANSWER

TO

Certaine Lyes and falſe aſperſions caſt upon the truth, and the Servants of JESUS CHRIST,

BY

One whoſe Name is ſubſcribed *William Spencer*, and a Member of the Church of *WREXHAM* in *WALES*.

1. THou ſaidſt thou waſt a follower of theſe people called *Quakers* for ſeveral monthes together, and that thou quaked thy ſelfe in the ſight of many people, and that thou lay the three nights laſt paſt with one of them, and that thou heard (as it were) the noiſe of an humble-Bee, buzzing about the head of the ſtranger, which made thee terribly afraid and would have riſen out of bed, but thee ſtranger bad the lye ſtill.

Ref. Thou lyer and falſe accuſer, thou haſt publiſhed thy,

thy lies ſo openly, and made them ſo plainly manifeſt, that they who are enlightened in the leaſt meaſure by the light of God, may diſcern and ſee thee given over to hardneſs of heart, and to ſpeak lies, and publiſh them abroad. In thy firſt lying paper which was written from thy mouth, thou ſaiſt thou waſt for a weeks ſpace a follower of thoſe thou calliſt *Quakers*, and here thou haſt added more lies, and put them in print, and ſaiſt for ſeveral months together, which is a lye, and that thou quaked thy ſelfe in the ſight of many people: that power which made thee to quake and tremble, I doe witneſs to be the power of the Lord, and to that in thy conſcience which is of God, which did affright and terrifie thee thou man of ſinne, and made thee to quake, I am made manifeſt unto, which ſhall eternally witneſs me, and condemne thee, who now goeſt about to ſpeak evill of the power of God, and calleſt it the power of the divell; but thou ſhalt know it was the power of God, which ſhall plague and torment thee for uttering forth thy lyes, and blaſphemies againſt the Lord and his power. And whereas thou ſaidſt thou was terribly affrighted with ſomething like the noiſe of an humble-bee, thou canſt fear where there is no fear; for I do teſtifie from the Lord againſt thee that there was no ſuch thing, but the deceit being got up in thy mind, and thou ſpeakſt from the vain imaginations of thy heart, uttering forth ſuch things whereby thou wouldſt render the truth odious by thy lyes.

2 And thou ſaidſt thou wouldſt have riſen out of bed, but the ſtranger bad thee lye ſtill.

Rep. My exhortation was to the keeping thy mind out of the vaine imaginations which the deceit had drawne thee into; but the deceit being ſtrong in thee, and thou yielding obedience to it, it would not let thee reſt, and this was thy excuſe as thou layſt in bed to me, that thou waſt diſeaſed with an infirmity in thy body, & thou felt thy ſelfe not well, telling me thou wouldſt get

up,

up, and when I wished thee not to disturb the mans family which was in their beds, thou replyedst again to me, and saidst, the disease had used formerly to take thee, and would hold thee for the space of a week or longer sometimes; and thou saidst to me, thou wouldst go to thy friends, for if thou staid till morning the Disease might increase more, and so disable thee from going home, which was about four miles from that place, as thou told me; and under this pretence thou arose, and now the deceit the which thou art servant unto, hath made thee to change thy lyes. And now.

3. Thou saist the Quaker laid his head upon thy shoulder, and did blow hard like the hissing of a Goose or Gander, (as thou hast reported it) several times towards thy face or month, which made thee leap out of bed (as thou saiest) in thy shirt in much fear and agony.

Rep. O thou Prince of darkness, who hast hatched a multitude of Lyes in thy dark imaginations, which arise out of the bottomlesse pit to make the truth of the Gospel odious, and the servants of Jesus Christ contemptible lyers; but the Gospel and servants of Jesus Christ trample upon all such as then thou scornfully caldst me a *Quaker*; that name I own, else should I deny the Holy men of God, as *Moses*, *David*, *Daniel*, and the rest, but thou sheweſt thy self plainly to be of that generation which alwayes scorned the holy men of God; as *Jannes* and *Jambres* withstood *Moses*, so thou who art of the same generation, seekest by thy filthy lyes and false reports to oppose the generation of the righteous seed who are coming out of bondage; but shalt perish in thy gain-sayings.

And whereas thou saiest there was a great and terrible wind, and that the woman and children of the house was in great fear:

Rep. Here thou hast uttered forth more of thy lyes, for the man and woman of the house do bear witnesse against thee; and when thou arose and went out of the

houſe, thou toldſt the man of the houſe the ſame thing as thou declaredſt to me, which is formerly mentioned, which was contrary to theſe lies which here thou declareſt and publiſheſt abroad, for which lyes thou muſt give an account before the Lord, who will judg thee in righteouſneſſe, and will not clear the guilty to paſs unpuniſhed.

And again thou ſaieſt, Thou teſtifiedſt the next day publickly to my face the particulars before mentioned, and I could not deny, but thereupon deſerted the meeting.

Rep. I charge thee in the preſence of God here with another lye, for I did deny thy lyes before all that people, and thou wentſt forth of the meeting houſe before me: and here thou boaſts thy ſelfe to do miſchief, and ſheweſt thy ſelfe to bee of the ſame Generation which ſaid to *David*, *Fie on thee, fie on thee, did we not ſee it?*

And thou who haſt publiſhed this lying Paper, ſaiſt, That the ſaid *Spencer* ever ſince hath taken all opportunities publickly and privately, as at *Wrexham*, *Oſwaldſtrey*, and elſewhere, to publiſh the ſame to the ſatisfying and confirming many in the truth of Chriſt againſt their Errors.

Rep. Be ſilent thou Fleſh before the Lord, and take not the name of Chriſt in thy mouth, who art ſatisfied and confirmed in thoſe lyes and calleſt them the truth of Chriſt, which is the deceit and lying ſpirit ſpeaking from one who is departed from the Truth, and neglects no opportunity, publick nor private, to ſpeak forth his lies, and goes about to confirm others in the ſame Deceit with himſelf to ſpeak evil of the truth, and ſuch cauſe the way of Truth to be evil ſpoken of; but thou art diſcovered, and thy lyes are made manifeſt, and all who are ſatisfied and confirmed in the Truth, cannot be deceived by thee nor thy Errors, but to them thou art ſeen and diſcovered to be falſe from Grace, and art

ſervant

ſervant to the Divel, whom thou ſerveſt, who is the father of Lyers.

Bleſſed are ye when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoice and be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the Prophets which were before you.

This Scripture I witneſs to be fulfilled, who am a Priſoner in outward bonds for the teſtimony of the Truth at *Weſt-Cheſter*, whoſe name after the Fleſh is

JOHN LAWSON.

FINIS.